A REVIEW OF THE Affairs of *FRANCE*:

With Obſervations on TRANSACTIONS at Home.

Saturday, Auguſt 4. 1705.

IN my laſt, I Conſidered the *Memorial* in ſome part of it Revers'd, and I cannot but Deſire all the Friends to Our High Party, to look Impartially upon it, Conſidered in that Manner; for certainly the Thought might be of ſome uſe to them.

It has been frequently Debated in Abundance of Written and Printed Pamphlets, *What this Moderation is*, which both Sides now ſo much pretend to, and which the High Churchmen Brand with ſo many Scandalous Epithets?

I think they need not go any farther for a Character of Moderation, than to the ſhort Hiſtory of their Treating the Government, and the Government them, ever ſince the fatal Diviſion of High and Low Church.

If the Queen's bearing with the Intolerable Provocations of this Party, and giving them time to grow Wiſer, may not paſs for Moderation, I know not where they will find it.

What is it can prevail with Her Majeſty, to forbear her juſt Reſentment at the Inſolence of Men, hardned beyond all manner of Bounds, and to withhold her bringing to Juſtice a Party, that, on all Occaſions, Ruffles and Abuſes both her Conduct and Fidelity; but Her Majeſty's True Chriſtian Imitation of that moſt Divine Spirit of Heavenly Moderation?

What withholds the preſent Miniſtry from laying the heavy Hands of the Government upon theſe Turbulent Affronting People, and from letting them know to their Coſt, What it is to fly in the Face of Juſtice, and Impolitickly to ſhow their Talons; but the Earneſt Deſire of the preſent Miniſtry to Win them over to them by the Alluring Charms of Peace, Temper, and Moderation?

What is the Refuge of the High-Church Party, in the Monſtrous Inſults and Affronts they offer to the Government, but the preſuming upon the Queen and her Miniſters,

being Resolved to proceed by the known Methods of an Exalted Moderation?

Had not Moderation Govern'd the Queen, and had not Her Majesty, with a Patience not Easie to be Paralell'd, born the Intolerable Burthen of Her Own Subjects Insolence, where had this High Party been? Even the Law would have Crush'd them; If ever Her Majesty can be Charg'd with making use of the Dispensing Power, it must be in her forbearing to put the Laws in Execution with that Rigour, as Justice, and the Nature of the Thing requir'd, upon those very People who struggle with her to Extend her Power above Law, to the Dishonour of the Nation, and Oppression of her Subjects.

It has often been the Complaint in *England*, that our Court Tyranniz'd and Oppress'd; that the Prerogative of the Crown, and the Privilege of the People Clash'd; and These had too just reason to fear Those would be Destructive to their Liberty. Now the Quarrel is, these Gentlemen would fain have the Queen Absolute, and Her Majesty will not accept of it; it is very hard to Quarrel with the Queen, because she will not be a Tyrant; as we have formerly Quarrel'd with other Princes, because they would.

To find a sort of Men Uneasie and Malecontent with their Soveraign, because they cannot Oblige Her to Exert Her Royal Prerogative beyond the Due Limits of the Law, because they cannot perswade their Prince to turn Persecutor, and to let loose the Reins to them, to pull Down the Toleration Act, and Plunder the Dissenters.

Let us see some of their Blessed Language on that Head, and [illegible] on its Native Construction again as before.

Having told us, P. 12. of *the Memorial*, "That when Men are press'd, Nature is "very apt to Rebel against Principle; and that tho' the Church of *England*, will Bear a great deal, he is a Mad Man that will try how much. They go on——— "Whether the *Provocations* given the "Church of *England*, may not be "Strong enough, if continued, to "rouze Nature, some of Our Statesmen would do well to Consider in "Time.

To Comment a little on this Glorious Text, and Examine High-Church Passive Principles, let me take it asunder a little.

That he is a Mad Man that will try *how much* the High-Church of *England* will bear, Touches no Body so much as the late King *James*; but that he is a Mad Man that will believe one Word they say, as to Passive Principles in the Church, is a certainty too plain to admit any Doubt.

And therefore to avoid Debating that which admits of so much Demonstration, give me leave in general to Affirm, and I Undertake at any time to prove it——That these High Churchmen may have made *Passive Pretences*, but as to *Passive Principles*, they never gave the least Demonstration of them, nor ever *so much as thought* themselves Oppress'd, but they Discovered more Uneasiness, and more Inclination to Mutiny and Rebellion, than any other People, but of this by it self, when ever they shall Desire to hear more of it; mean time I refer the Readers to a certain little Tract, the Publisher of this may furnish them with, called, *A New Test of Church of* England *Loyalty, or Church Loyalty and Whiggish Loyalty compared*, which they have often, in vain, been Invited to Answer, but found it too hot for them.

The first thing the *Memorial* does in this Case, is to acknowledge the weakness of their Loyalty, and that tho' the Church of *England, as they call themselves*, has talk'd pretty much of Passive Principles; yet all put together, are not strong enough to struggle with Nature, but whenever they are press'd, Nature will Rebel, and that the Odds are on Nature's side; *that is*, their Principles are too weak to withstand the Eruptions of Nature, and their Inclination will easily Overcome the pretended Principle.

This I take to be the Sense of the Words without straining them at all; and I think this to be just the same, as to Loyalty, as when a Man boasts of exceeding Virtue and Chastity; but allows when Objects and Opportunity offers, and *Nature is prest, she is very*

very apt to be vitious, and rebel againſt Principle.

Thus all Men are Moral, 'till Temptation prevails; the *Drunkard* is ſober, 'till the Wine gets the better of his Reſolution; the *Nun* is Chaſt, 'till the *Friar* Tempts; and the High-Churchmen Loyal, 'till they looſe their Profits and Truſt at Court; and then Nature gets the Upper-hand of Principle, and no Men are apter than they to Rebel.

Nor is this Suggeſtion unkind, raſh, or ill grounded; ſince beſides Inſtances to be given, both within and beyond the Reach of our Memory: No Church, no Nation, no People have ſo often, and on ſo ſlight Occaſion, *Rous'd Nature as they call it*, above Principle, and taken up Arms againſt their Princes.

Tho' this Article is, indeed, a home Charge, yet the Truth of it is undeniable; and Hiſtory is full of the particulars; and this Memorial is the moſt publick Acknowledgement of it, that ever I yet met with; for theſe High-Churchmen uſed formerly mightily to value themſelves upon their paſſive Doctrine, and the Non-reſiſting Principles; but here at once they give them all up, and ſay——— *Nor is it to be expected they ſhould* long bear———.

Well, Gentlemen, and if it is not *to be expected* that you ſhould bear to be thus, and thus treated; *What muſt be expected*, Why, the Memorial is plain; Secure your ſelves at the Peril of the Miniſters, *P.* 12. *And now 'tis out*, Farewel Paſſive Obedience, if you are long thus treated, that is, turn'd out of Office; the Queen wean'd from the Church, and the Church of *England* not put into the ſame Rank in her Eſteem, as uſual ——What then——Why, *you will ſecure your ſelves at the Peril of Her Majeſties Miniſters.* 'Tis a wonder you had not ſaid of Her Majeſty Her Self; but 'tis as plain, 'tis all one; and no Man living can underſtand it otherwiſe———To ſecure your ſelves at the Peril of the Miniſtry, is Depoſing the Miniſtry, and that is Rebellion againſt the Queen; unleſs you will fly to an Old Abhorr'd Notion, which you have long ago Damn'd as a Rebellious Poſition, *viz.* "Of "Taking up Arms againſt the Queen's "Authority, and not againſt Her Perſon.

Well, Gentlemen, what of your Prudence appears in this *Memorial*, is not the preſent Debate; but I muſt confeſs, there is a great deal of Honeſt Plain Dealing in it, and more than ever I Expected from your Party; the Method of the High Church uſed to be to Cover their Deſigns with the Strong Pretences of Paſſive Obedience, Non-reſiſtance, and the like Empty Notions, and the Enemies of your Party were left unable to Deteſt the Hypocriſie of it, but by the Conſequences; but now with an Unuſual Plainneſs and Integrity, the Maſk is Thrown off, and we are honeſtly told, it muſt not be Expected, *the Church will long bear to be thus uſed*; but that Nature will be apt to Rebel againſt Principle, and the Party will be prevail'd upon to Take Arms againſt the Government, as they did in the Reign of King *James* the Second, all their Paſſive Doctrines and Pretences to the contrary, in any wiſe notwithſtanding.

Satyrs againſt Paſſive Obedience, will be now perfectly Uſeleſs and out of Date; the Church has freely Own'd, That to bear the being put out of Places and Profits, is what they cannot bear; and the Miniſters of State had beſt to Conſider in Time, Whether theſe Proceedings may not ſerve to rouze Nature in the Church, and provoke them to caſt off the Paſſive Viſor, and according to the Cuſtom of Ages, take Arms in their own Defence.

Our next ſhall Touch lightly the Sentiments Expreſs'd, and Excuſes made by the other Party in this Caſe; and how this ſort of People manage themſelves in their High-Church Zeal, to reconcile the want of Manners, to their want of Diſcretion, if poſſible; that theſe Monſters may appear in their proper Colours.

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